

Proprietary

THE
CORNER-STONE
OF
THE NEW JERUSALEM.

BY B. F. BARRETT.

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BARTLETT & WELFORD, ASTOR HOUSE;
JOHN ALLEN, 139 NASSAU STREET.

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Therefore thus saith the Lord God, — Behold I lay in Zion for a foundation
a Stone, a tried Stone, a precious CORNER-STONE, a sure Foundation.
Is. 28: 16.

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ALL persons in christendom who believe in the existence of a Divine Being, *profess* to believe that there is only ONE God. "The first of all the commandments is, Hear, O Israel ; the Lord our God is ONE Lord." Mark 12: 29. Deut. 6: 4. "I am Jehovah, and there is none other :—no God besides me." Is. 45: 5. "There is one God, and there is none other but He." Mark 12: 32.

All nature proclaims, in language that cannot be misunderstood, the strict *personal* unity of God. Whether we contemplate an atom or a world—whether we survey the verdant earth or the starry sky—whether we look at the whole or a part of creation, we see every where written in legible characters "One God." And no doctrine is, or

possibly *can* be, more plainly taught in the Sacred Scripture than this. And on this point all professing Christians are agreed.

But who *is* this one God? Who is this only Divine Being or Person? Who is Jehovah? Is He known or unknown?—revealed or unrevealed? Has He ever manifested Himself *personally* unto men? These are plain and simple questions.

We apprehend that the great majority of christians have seldom considered how extremely vague, shadowy, and indefinite, is their idea of the Being whom they worship. Probably there are multitudes who never think of God as existing *in any form*, but who regard Him as a subtle and invisible ether—a kind of atmosphere or vital principle pervading all space. And we doubt whether, upon careful examination, this idea would be found to differ much from the atheist's idea of nature. *Do* such persons worship or think of a God, of whom *personality* can with any propriety be predicated? Does the eye of their mind rest upon any *distinct Object* when they pray? Does it not rather gaze upon infinite space, without seeing any thing?

And what shall we say of the prevalent belief in God as existing *in three persons*, who are *three*, and yet *one*, at the same time? What idea of the *personality* of God can there be in the minds of those who profess such a faith? Is there *any* defi-

nite Object—*any Divine Person*, in the thought of their understanding when they pray ?

We are aware that this *trinity of persons* in God is regarded and spoken of by those who profess to believe it, as an inexplicable mystery. And what is this but an admission that the doctrine is one which does not come within the scope of the human understanding ? Or, in other words, that there is *no* distinct and well defined idea of God in the minds of these persons ? Their belief then seems to be a belief in a certain expression, or form of words, and *not* in any distinct object of thought which the words are a medium of conveying to their minds. And how much better is a faith in certain words, which, it is admitted, convey no intelligible idea, than no faith at all ? To our mind there is not the slightest difference.

It is true that by far the greatest portion of the professed christian world believe, or *profess* to believe, in the divinity of the Lord Jesus Christ. They profess to believe that He is a Divine Person—that He is God. Now if there be but *one* Divine Being—but one God, as all *profess* to believe, then there can be no *other* Divine Being or Person—no other God besides Him. Then He is the Divine Being who has revealed Himself personally unto men. He is the manifested Jehovah—the Immanuel, God with us—and the only proper Ob-

ject of religious worship. And if there be any other Divine Person—any Supreme Being aside from, or out of, Jesus Christ—any other God besides Him, then He is *not divine*, and evidently, therefore, not God. He must then be a dependent, created, and finite being, since there can be but one independent, uncreated, and infinite Being.

This is very plain : Nothing can be plainer ; and every one who possesses an ordinary share of understanding, and will exercise it, must see that there is no possible escape from it. If Jesus Christ be really God, then he is the Supreme and *only* God, and there is no other God besides Him. And christians ought not to think of any other, or look to *any* other, or worship any other. But if there be *any* God out of Jesus Christ, and besides Him, then He is not God, but merely a human, finite, recipient subject ; and therefore to worship Him would be idolatry ; for it is written, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”

There is not, and cannot be, any middle ground here. We *must* adopt one or the other of these conclusions. Nor can it be a matter of slight moment *which* we adopt, as will be shown in the *sequel* ; for it is, as all must see, a central doctrine, and the whole doctrinal system of our religion must be affected by the opinion which we form upon this subject. If our view of this be wrong, then all our

other doctrines which grow out of it, and depend upon it, must be wrong likewise : but if our view of this be right, then all the doctrines will be right which are in harmony with it. Let us, therefore, pray the Lord for open minds and a good understanding, while we endeavor to learn from His Word the truth upon this subject.

But first we will briefly state what has been revealed for the New Church, called the New Jerusalem, in relation to it. The doctrines of the New Church teach that the Lord Jesus Christ is really Divine ; — that he is the Supreme and only God, and therefore the only proper Object of religious worship. They teach that in his Divine Person dwelleth *all* of the Divine Trinity, or Father, Son, and Holy Spirit, just as heat, light, and their proceeding operation dwell in, and together form, one sun ; or as will, understanding and action, or soul, body and operation, exist together and form one man.* Thus they teach that Jesus Christ is the

* It may be well to inform the reader here, that the doctrines of the New Church as announced by Swedenborg, do not teach a Trinity of *persons* in the Godhead, but of essential divine principles or attributes. This Trinity consists of the Divine Love, which is the all-begetting principle, and is therefore called the Father; the Divine Wisdom or Word, which is the medium through which this Love manifests itself, and operates its beneficent effects, and which is called the Son; and the Divine Power, which is the proceeding operation or holy influence of Love and Wisdom, and is therefore called the Holy Spirit. This

manifested Jehovah—the true God revealed unto men—the Person of the Father; that in Him, as the apostle saith, “dwelleth *all the fulness of the Divinity* ;” and that christians ought, therefore, to go directly to Him, and to acknowledge no other, and think of no other, and pray to no other God besides Him.

This is the central doctrine—the CORNER-STONE

Trinity is well illustrated by the heat, light, and their proceeding operation with the natural sun ; for the heat of the sun corresponds to the divine love, the light to the divine wisdom, and their emanation and operation to the proceeding operation and constant activity of love and wisdom from the Lord. It is also illustrated by the will, understanding, and their united action with man. Hence the reason why it is said in Genesis that “*God made man in his own image*; How could this be said, if God were *tri-personal*, as is commonly believed and taught ? By knowing, therefore, what are the three essentials in man, we are able to understand the nature of the Divine Trinity, because man was made in the image and likeness of God.

It deserves to be well remembered that the Scripture nowhere teaches that there are *three persons* in the Godhead. This is a human invention. And if it be thought that the mention of the three *names*, Father, Son, and Holy Spirit, in close connection with each other, is sufficient to warrant such a conclusion, then why should we not, by parity of reasoning, conclude that there are many more persons ? For we find many different names applied to the Deity in the Old Testament. Thus He is called Jehovah, Jehovah God, Lord Jehovah, Jehovah Zebaoth, God, Lord, Creator, Redeemer, Savior, Shaddai, Jah, King of Israel, Holy One of Israel &c. But who ever imagined that different *persons* were referred to by these different names ? (*See this subject explained more at length in the volume of Lectures by the Author p. 252—290.*)

of the New Jerusalem. It is quite different however from the doctrine which is generally believed and taught by the prevailing Church. We very much doubt whether one in a thousand of professing christians, ever thinks of Jesus and Jehovah as identically the same Being or Person. But is this doctrine true? This *ought* to be the important question. Is it the doctrine taught in the Holy Scripture? We will try it by this infallible standard.

It has sometimes been argued against the personal identity of Jesus and Jehovah, and in favor of a separate and distinct personality of the Father and the Son, that when they are mentioned together in the Word, they are usually connected by the conjunction *and*, as the Father *and* the Son, God *and* Christ, God *and* the Lamb. This, it is said, shows us that two distinct persons are evidently denoted by God and Christ; and that the names would not have been used together in this manner, if they were employed to designate one and the same person. It is argued that the nature of this connecting particle *and* is such, that it would not occur between proper names, unless these names referred to distinct and separate persons.

Every one, however, who is acquainted with the original languages of the Bible, knows that both the Hebrew and Greek word for *and* may also be,

and in some instances is, translated by our English word *even*, as explanatory of what goes before.— Thus, in 1 Cor. 15 : 24, “Then cometh the end when the kingdom shall be delivered up to God even the Father.” The word between *God* and *Father* which is here translated *even*, is the same in the Greek as that which occurs between *God* and *Christ*, *God* and the *Lamb*, &c., and which has been translated *and*. So also in Matt. 21 : 5, “Behold the King cometh unto thee, meek, and sitting upon an ass, *and* a colt the foal of an ass,” i. e. *even* a colt; for no one supposes that the *ass* and *colt* here mentioned were two separate animals. (*For further examples of this kind see Bush on the Resurrection*, p. 98; *also for the rendering “when the kingdom shall be delivered up,” p. 377.*)

But to show still more clearly, that the argument for the distinct personality of God and Christ, drawn from the supposed nature of the particle *and*, is entirely destitute of any foundation, we need only refer the reader to the following passage in Isaiah.— “Thus saith Jehovah the King of Israel, *and His* Redeemer Jehovah of Hosts: I am the First and I am the Last, and besides me there is no God.” 44 : 6. Every one must see that, in this passage, “Jehovah the King of Israel” evidently means the same Divine Person as “His Redeemer Jehovah of Hosts.” And yet, not only does the particle *and* occur be-

tween them, but the possessive pronoun *His* also ; " *His* Redeemer," &c. This would seem to furnish additional evidence that two distinct persons are here named, if the contrary were not so apparent as to admit of no dispute.

But without anticipating objections, or stopping here to answer those that have been made, let us endeavor to learn what the Sacred Scripture teaches respecting the person, or the supreme and sole divinity of the Lord Jesus Christ. For the question is one which the Scripture alone must decide.

It is written in Is. 7 : 14, "The Lord himself shall give you a sign : Behold a virgin shall conceive and bear a son, and shall call his name **IMMANUEL**,"—i. e. **GOD WITH US**. And in the first chapter of Matthew, after the account of the birth of Christ, it is written, " Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name **IMMANUEL** ; which, being interpreted, is, **GOD WITH US**."

From this it appears plain that Jesus Christ is **God with us**; and if we have any other God, or think of any other besides Him, do we not acknowledge more Gods than one ?

Again, in Is. 9 : 6, 7, " Unto us a child is born, unto us a Son is given ; and the government shall

be upon his shoulder ; and his name shall be called Wonderful, Counsellor, God, Hero, THE ETERNAL FATHER, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice even for ever." All admit that this prophecy points to the advent of the Lord Jesus Christ, and to that eternal and ever-increasing kingdom of truth and love which He came to establish. And it is said that His *name* shall be called God, THE ETERNAL FATHER, &c. Now if we really believe in the inspiration of the Scriptures—believe that they are what they claim to be—THE WORD OF GOD—we must believe that all the proper names here mentioned are appropriate to the persons to whom they were given. We can hardly suppose that Infinite Wisdom would give to any one a merely arbitrary name, or a name which did not perfectly express the character of the person to whom it was given, or of the class of persons whom he was intended to represent. For the Lord sees and knows the quality of all ; and to give to any one a name which did not express *precisely* his quality, or that of the class represented by him, would obviously be contrary to divine order. And if the proper names in Scripture be, (as they *must* be if they were dictated by Infinite Wisdom) all appropriate,—if they denote the

quality of those to whom they were given, or whom they were designed to represent, then it follows that He, whose advent was foretold in the prophecy just cited, and who was to be *called* God, ETERNAL FATHER, &c., must possess the quality and attributes of the Divine Being. And if He possess the quality and attributes of the Divine, then must He be Himself the Divine: *He must be God—THE ETERNAL FATHER.*

It will perhaps be said by some in reply to this, that the fact of its being declared in Isaiah that Jesus Christ shall be *called* God, ETERNAL FATHER, IMMANUAL &c. is not evidence of His supreme divinity; because other persons are mentioned in Scripture, whom no one has ever regarded as divine, yet whose names signify nearly the same thing. Thus *Joshua* means in the Hebrew language *the Lord, the Savior*; *Shephatiah* means *the Lord that Judges*; *Ithiel* means *God with me*; *Lemuel* means *God with them*; *Elisha* means *God that saves*; and *Elijah, God the Lord or the strong Lord.**

But it is to be borne in mind that the Israelitish

* For the meaning of the names here given, the reader is referred to a Table of proper names in the latter part of Cruden's Concordance, where their signification in the original languages is added. The meaning there given to them is not always precisely the same as that given by some of the later Hebrew Lexicographers, but the difference is not material.

Church to which these persons belonged was not itself a *true Church*, but only the *representative* of a true church. Consequently these persons were themselves only *the representatives* of what their names signify. Thus *Joshua* was not *really* what the name signifies, *the Lord, the Savior*; but, according to Swedenborg, he merely *represented* the Lord in respect to truth combatting against falses and evils, and thus saving men from hell. Hence the reason why this name in the Hebrew denotes *the Lord, the Savior*. *Elisha* and *Elijah* also represented the Lord as to the Word which is from Him, and through the medium or strength of which men are saved. Hence the reason why their names signify, one, the *Strong Lord*, the other, *God that saves*. Similar remarks will apply to every other individual in the representative church, whose names are mentioned in the Word.

But is any one prepared to affirm his belief that Jesus Christ was merely *a representative* personage, the same as those in the Hebrew Church whose names we have just mentioned? Is it easy--is it indeed *possible* for Christians to believe this? Is it not obvious that He was *the real Person* whom these individuals represented in various ways?—that he was not *representatively* but *really IMMACULATE*, as He was called?

Again, it is written in Is. 40: 3, “The voice of

him that crieth in the wilderness, Prepare ye the way of Jehovah ; make straight in the desert a highway for our God." Now John the Baptist was the harbinger or forerunner of the Messiah, and was sent to prepare his way. This is admitted by all who profess the Christian religion. Indeed it is distinctly asserted by all of the Evangelists, who each apply this prophecy to John. Thus it is said in Mat. 3 ; 1, 2, 3, "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye : for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord ; make his paths straight." Now this is the same as if John had said, " Jesus Christ, who is coming after me with a fire-baptism, is Jehovah. I am sent to prepare the way for Him—to make his paths straight. And this is what the prophet refers to when he says, 'The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah ; make straight in the desert a high-way for our God.' "

What can be more conclusive than this in proof of the doctrine of the New Church, that Jesus Christ and Jehovah are identically the same Divine Person ?

Concerning the Lord's advent, we read again in the prophecy of Is. 15 : 9, "It shall be said in

that day, Lo, THIS IS OUR GOD ; we have waited for Him, that He may save us. THIS IS JEHOVAH ; we have waited for him, let us be glad and rejoice in his salvation."

In another chapter of the same prophet, which foretells the advent of the Lord to comfort Jerusalem, i. e. the church, it is written, "Say unto the cities of Judah, Behold your God ! Behold Jehovah God will come with strength, and his arms shall rule for him ; behold, his reward is with him, and his work before Him. He shall feed his flock like a shepherd : He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." 40 : 10, 11. Now who is the Shepherd of Israel ? Who is the Divine Shepherd that guards the church—that feeds the souls of men with the bread of life—that gathers his people in his arms, and leads them to the Fountain of living water ? The Psalmist says, "Jehovah is my shepherd ; I shall not, therefore, want.—He maketh me lie down in green pastures, He leadeth me besides the still waters." And Jesus Christ says : *I am the good Shepherd ; the good Shepherd giveth his life for the sheep.—My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life.*" John 10 : 11, 27.

Thus we find that Jehovah is declared to be THE SHEPHERD OF ISRAEL, and Jesus Christ declares

Himself to be the same. Unless it be believed, therefore, that Israel hath more Shepherds than one, it is plain that Jehovah and Jesus must be identically the same Being.

Again, we read in Jeremiah 23 : 6, “Behold the days come saith Jehovah, that I will raise unto David a righteous branch, who shall reign a King and prosper, and shall execute judgment and justice in the earth ; and this is the name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS.”

Again in Daniel 7 : 13, 14, “I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven ;—and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should worship* Him ; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” Here it is declared that all people, nations, and languages, *should worship* Him, whom the prophet saw, and who, as he says, was like unto the Son of Man ; and that His dominion should be everlasting, and His kingdom never be destroyed. In another chapter of the same prophet, we find similar language employed, where mention is made of the dominion and kingdom of the HIGH GOD, and of the MOST HIGH, or of

* This is the literal translation of the Hebrew word *nâphal*, which, in our common version of this text, is rendered *serve*.

“Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom from generation to generation.” 4: 3, 34. So also the Psalmist, in his prayer to Jehovah, says; “Thy kingdom is an everlasting kingdom, and thy dominion throughout all generations.” 145: 13. (See also Rev. 11: 15.)

Thus we find the kingdom and dominion of God and of Christ described by the same language in the Word ; which would lead to the conclusion that one and the same Divine Person is meant by both these names.

Again : It is recorded in Matt. 1: 21, that the angel who announced to Joseph the birth of the Messiah, said, “and thou shalt call his name Jesus ; for He shall *save* His people from their sins.” The name *Jesus* signifies *Savior* ; or, according to some lexicographers, *Jehovah Savior*.* Hence, also, it is said in Luke 2: 11, “For unto you is born this day in the city of David a *Savior* who is Christ the Lord.” Again it is written in John 4: 42, “For we have heard ourselves and know that this is indeed the Christ *the Savior* of the world. And in many other parts of the New Testament the Lord Jesus Christ is called *Savior* ; and He is also called *Redeemer*, and is spoken of as redeeming us by His blood. (See Luke, 24: 21. Rev. 5: 9. Gal. 3: 13.)

* See Parkhurst’s Greek Lex. Art. *Jesus*.

Now we know that Jehovah God is often called **REDEEMER** and **SAVIOR** in the Old Testament; and not only so, but it is declared repeatedly that *there is no Savior besides Him*, and that *He will not give His glory to another*. In Isaiah 47: 4, it is written, “As for our Redeemer Jehovah of Hosts is His name, the Holy One of Israel.” And again: “Thou, O Jehovah, art our Father, our Redeemer; thy name is from everlasting.” 63: 16: “Thus saith Jehovah thy Redeemer and he that formed thee from the womb; I am Jehovah that maketh all things, that stretcheth forth the heavens *alone*, that spreadeth abroad the earth *by myself*.” 44: 24. “I am Jehovah thy God, the Holy One of Israel, thy Savior.” 43: 3. “A just God and a Savior, *there is none beside me*.” 45: 21. “I, even I am Jehovah, and *beside me there is no Savior*.” 43: 11. “I am Jehovah thy God from the land of Egypt, and thou shalt know no God but me! *for there is no Savior beside me*.” Hos. 13: 4.

We thus find that Jehovah of Hosts in the Old Testament is not only called Redeemer and Savior, but it is repeatedly declared that there is no Savior besides Him. And inasmuch as Jesus Christ is often called Savior in the New Testament—the name Jesus signifying Jehovah Savior—the necessary inference is, that He is Jehovah, the only God and Sa-

vior: otherwise there would be more than one Savior, which is contrary to Scripture.

Again: Jesus Christ is frequently spoken of in the New Testament as BRIDEGROOM and HUSBAND, for He is the Husband of the Church; and those who are conjoined to Him by love and faith, and who, therefore, constitute His Church, are spoken of as His Bride and Wife, and as being *married* to Him. Thus in Matt. 9: 15, "Jesus said unto them, can the children of the bride-chamber mourn as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken from them and then shall they fast." And in John 3: 29; it is said, "He that hath the Bride is the Bridegroom." And that the Lord Jesus Christ is He that hath the Bride, is plain from the 19th chapter of the Revelation, where his second advent, and the preparation of the Church to receive Him and become conjoined to Him, are treated of. It is there said, "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His Bride hath prepared herself." We presume all christians will acknowledge that the Lord Jesus Christ is here meant by the *Lamb*; and the Church, which is prepared to receive Him, and become married to Him, is spoken of as *His* Bride. He therefore, is the Bridegroom—the Husband of the Church.

So in the 25th chapter of Matthew, we are told that those wise virgins, who had oil in their lamps, and thus were "ready" to meet the Bridegroom when He came, "went in with Him to the marriage." And that the Son of Man, or the Lord Jesus Christ is here denoted by the Bridegroom, is evident from its being said immediately after, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

The apostle also, in his second letter to the Corinthian Church, 11: 2, says ; "For I have espoused you to one Husband, that I may present you as a chaste virgin to Christ."

Now in Is. 54: 5, Jehovah saith to the Church, by the mouth of his prophet, "THY MAKER is thy HUSBAND ; JEHOVAH OF HOSTS is his name." So also in Jer. 31 : 32, it is said concerning "the house of Israel," by which is denoted the church, "They brake my covenant, although I was an Husband unto them, saith Jehovah." (See also Hos. 2: 2, 19, 20. Jer. 3 : 20.)

Thus we find that Jehovah is declared in the Old Testament to be the Husband of the Church, and the Lord Jesus Christ is spoken of in the New as standing in the same relation ; He is called the Husband and Bridegroom, and the Church *His* Wife and Bride. The obvious conclusion, therefore, must be, that Jesus is Jehovah ; that, not two, but

one and the same Divine Person is denoted by these names: otherwise the church would have more Husbands than one.

Again: Jehovah is called a KING—the KING of Israel, an everlasting KING, &c. Thus in Psalms “Jehovah is King forever and ever.” 10: 16. “God is my King of old, working salvation in the midst of the earth.” 74: 12. “The Holy One of Israel is our King.” 89: 18. And in Is. 44: 6, “Thus saith Jehovah the King of Israel,” &c. And in Zeph. 3: 15, it is said concerning an “afflicted and poor people, who shall trust in the name of the Lord,” that “Jehovah the King of Israel is in the midst of thee: thou shalt not see evil any more.” Again in Jer. “Is not Jehovah in Zion? Is not her King in her.” 8: 19. “But Jehovah is a God of truth; He is a living God and an everlasting King.” 10: 10.

Now we find the same title applied to the Lord Jesus Christ. He is called KING, the KING of Israel, Zion’s KING, &c. Thus in Jer. 23: 5, 6, where his advent is foretold, we read, “Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. And this is His name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS. And when He came, whose advent is here foretold,

we are informed that He made His last and triumphal entrance into Jerusalem, sitting upon an ass, "*That it might be fulfilled which was spoken by the prophet*, saying, Tell ye the daughter of Zion, Behold *thy King* cometh unto thee, meek, and sitting upon an ass, even a colt, the foal of an ass." Matt. 21: 5. And in John, it is said, that, when the people heard that Jesus was coming to Jerusalem, "They took branches of palm-trees, and went forth to meet Him, and cried, Hosanna ! Blessed is the King of Israel, that cometh in the name of the Lord." 12: 13. And when "Nathanael answered and said unto Him, Rabbi, thou art the Son of God ; thou art the King of Israel," Jesus commended his faith, and assured him that, on account of it, he should see still greater things. We read also in the Rev. 17: 14, "These shall make war with the Lamb, and the Lamb shall overcome them : for He is Lord of lords and King of kings."

Thus we find that Jesus Christ is called King, Zion's King, the King of Israel, and also King of kings and Lord of lords. And inasmuch as the same title is applied to the infinite Jehovah, therefore Jesus is Jehovah, the God and King of all the earth, the King of Zion. Otherwise Zion would have two Kings.

Again : God is called A ROCK, THE ROCK of Israel &c. ; and Jesus Christ is also called the same.

Thus in Psalms 18 : 31, "For who is God save Jehovah? or who is a **ROCK** save our God?" "Unto thee will I cry, O Jehovah my **ROCK**," 28 : 1. And it is said concerning the children of Israel that "They remembered that God was their Rock, and the High God their Redeemer" 78 : 35. And of these same children of Israel, Paul says that "they did all drink the same spiritual drink; for they drank of that spiritual **Rock** that followed them, *and that Rock was Christ.*" 1 Cor. 10 : 4.

Christ, then, is a **ROCK**—a spiritual **Rock**—the Rock of Israel—the Rock on which the church must be built, if it stand impregnable against the gates of hell. "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. 3 : 11. He is a Stone laid for a Foundation in Zion, "a tried Stone, a precious Corner-stone, a sure Foundation."

Now, inasmuch as God is also called a Rock, and is the only secure Foundation for the Church to rest upon, therefore God and Christ must denote identically the same Divine Being. Otherwise the church would have more Foundations than one.

When this truth is denied, the foundation is gone, and the church cannot long continue to stand. It "reels to and fro like a drunkard." The first Christian Church has not—certainly for the last fifteen hundred years—acknowledged the supreme,

sole, and exclusive Divinity of the Lord Jesus Christ. The builders have rejected the chief Corner-Stone. What wonder, then, that their temple should have utterly fallen down ! Thus fulfilling the Lord's own prediction concerning it ; "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." Mat. 24 : 2. But in the New Christian Church, called the New Jerusalem, Jesus Christ is acknowledged as the supreme and only God—the Foundation and everlasting Support of the church. Thus "the Stone which the builders rejected, the same is become the Head of the corner."

Again : Jehovah God calls himself I AM. "God said unto Moses I AM THAT I AM ;" and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. 3 : 14. Jesus Christ calls Himself by the same name. "Before Abraham was I AM." John 8 : 58. And again He says "If ye believe not that I AM, ye shall die in your sins." 8 : 24. "Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I AM." *ib. v. 28*

Can it be believed that there are two Beings, each of whom might with propriety designate Himself in this manner ? If not, then Jesus and Jehovah must be identically the same Divine Being.

Again : Jehovah God calls Himself the FIRST and
2

the LAST. "Thus saith Jehovah, King of Israel and his Redeemer Jehovah of hosts. I am THE FIRST and I am THE LAST ; and besides me, there is no God." Is. 44 : 6. (See also Is. 41 : 4 : 48 : 12:) and Jesus Christ applies the same language to Himself. Thus in the Rev : "I am Alpha and Omega, THE FIRST and THE LAST." "I am THE FIRST and THE LAST. I am he that liveth, and was dead ; and, behold, I am alive for evermore : Amen ; and have the keys of hell and of death." 1 : 11, 17, 18. This is the language used, in speaking of Himself, by One whom the Revelator saw "like unto the Son of Man in the midst of the golden candle-sticks." And in another verse of the same chapter it is written, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, who is, and who was, and who is to come, the Almighty." (See also Rev. 2 : 8 . . 21 : 6 . . 22 : 13.)

Now unless God and Christ be identically the same Divine Person, then there must be two FIRSTS and two LASTS, which is alike contrary to reason and Scripture.

Again : God is called THE LIGHT, for He is the Light of life. From Him cometh all the light that illustrates the minds of men. He is therefore the Light of the world. Thus the Psalmist says, "Jehovah is my light and my salvation." 27 : 1. And the prophet Isaiah addressing the Church,

says, "Jehovah shall be unto thee an everlasting light, and thy God thy glory," 60 : 19. And John says, "God is light, and in him is no darkness at all." 1 John 1 : 5.

Now it is recorded in the first chapter of the gospel of John, that the Word, which was in the beginning with God, and was God, *became flesh, and dwelt among men*; and it is there said that this Word, which became flesh, "was the *True Light* which lighteth every man that cometh into the world" 1 : 9. Agreeably to this also, Jesus Christ, who was and is the incarnate Word, says, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8 : 12. And again: "I am come a Light into the world, that whosoever believeth on me should not abide in darkness." 12 : 46. And concerning the New Jerusalem mentioned in the Revelation, it is said that "the glory of God did lighten it, and the Lamb is the light thereof." 21: 23.

Could it be said of any other than the Divine Being Himself, that He is the Light of the New Jerusalem—the Light of the church—the Light of the world—the Light that enlighteneth every man? If not, then is Jesus Christ Himself the Divine — the supreme and only God.

Nor is it to be regarded as a mere figure of speech when he calls Himself "the Light of the

World." For divine or spiritual light, in its essence, is Divine Truth ; and this is from the Lord, and is the Lord ; for He says " I am THE TRUTH." John 14 : 6. Moreover truth shines, or appears as light, in the spiritual world. Hence, when the Lord was transfigured before the disciples, or when their spiritual sight was opened to enable them to see Him in his glory, as the angels see Him, it is said that " His face shone as the sun and his garments were white as the light." So also the Revelator describes the appearance of the Son of Man to him when he was in the spirit, as of One whose " countenance was as the sun shineth in his strength." 1 : 16. And when Paul was journeying towards Damascus, he says, " I saw in the way a light from heaven above the brightness of the sun, shining round about me and them that journeyed with me." And it is important to observe that, when, in reply to the voice which he heard, he inquired, " Who art thou, Lord ?" The answer was, "*I am Jesus whom thou persecutest.*"

The Lord Jesus Christ, therefore, is the Truth itself. And because truth appears in the other world as light, for it is spiritual light, therefore He appears to the angels, and to those who have their spiritual sight open, as a sun—immensely brighter too, than the sun of this world. And since all the truth which enlightens the understandings of men

and angels is from Him, therefore He is called "the Light of the World"—"the Light of men," &c.

And here it is proper to remark that the Old^{*} Testament leads us to expect that Jehovah *would* come into the world, or manifest Himself to men, *in the form of a Man*; and the New Testament plainly teaches that He *actually did* so come and manifest Himself in the Person of Jesus Christ. We find the same attributes predicated of Jesus as of Jehovah. He spake, and understood, and thought, and did, as no finite being possibly could.

The words that Jesus spake when on earth—they were not the words of a man, but of God. As it is written in John 7: 46, "Never man spake like this man." He said, "Heaven and earth shall pass away, but *my words* shall not pass away." Mat. 24; 35. Who but God alone could say this? "The word of our God shall stand forever." Is. 40: 8. "Forever, O Jehovah, thy word is established in heaven." Ps. 119: 89.

Jesus said, "I am the LIVING BREAD that came down from heaven ; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "He that eateth me even he shall live by me." "It is the Spirit that quickeneth ; the flesh profiteth nothing ; *the words that I speak unto you are spirit and are life.*" John 6: 51, 57, 63. Could such

language fall from the lips of a finite being? "Man shall not live by bread alone, but by every word that proceedeth *out of the mouth of God.*" Mat. 4: 4. Deut. 8: 3.

He said, "*I am THE RESURRECTION and THE LIFE*; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." John 11: 25, 26. "If ye believe not that I am, ye shall die in your sins." 8: 24. Did ever finite man speak thus? "*O Judah, and ye inhabitants of Jerusalem, Believe in Jehovah your God, so shall ye be established.*" 2 Chron. 20: 20. "A fire was kindled against Jacob, and anger also came up against Israel, because they *believed not in God*, and trusted not in His salvation." Ps. 78: 22.

Jesus spake unto His disciples, saying, "*all power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit; teaching them to observe all things which I have commanded you: and Lo! I am with you all the days, until the consummation of the age. Amen.*" Mat. 28: 18, 19, 20. And again: "*Where two or three are gathered together in my name, there am I in the midst of them.*" 18: 20.

Now *all power* in heaven and earth is plainly the attribute of Omnipotence,—an attribute which is

incommunicable, and which belongs to God alone; for He alone is *Almighty*. “*H*e giveth power to the faint, and to them that have no might *H*e increaseth strength.” Is. 40: 29. And Jesus saith, “*H*e that abideth in me and I in him, the same bringeth forth much fruit: *f*or *w*ithout *M*E *y*e can do nothing.” John 15: 5. Thus it is declared that we have *no* power to do good or to bring forth fruit,—no power indeed to do anything, except what we derive from the Lord Jesus Christ; and at the same time we are taught that it is God who giveth power, and increaseth strength. And to be present *in their midst* where two or there are gathered together in His name, is not in the power of any man, but is clearly the attribute of Omnipresence. “*J*ehovah is nigh unto all them that call upon Him, to all that call upon Him in truth.” Ps. 145: 18. “Can any hide himself in secret places that I shall not see him, saith Jehovah? Do not I fill heaven and earth?” Jer. 23: 24. “The king of Israel, even Jehovah is *in the midst* of thee.” Zeph. 3: 15. “Sing and rejoice O daughter of Zion; for lo, I come, and I will dwell *in the midst* of thee, saith Jehovah.” Zech. 2: 10.

Who but the Divine Being alone could, with any propriety, claim to himself the attributes of Omnipotence and Omnipresence?

Jesus said unto His disciples, “These are the

words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." Luke 24: 44. And again: "Beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning *Himself*." Luke 24: 27. What a pretension is this for a finite man to advance! *Could* a *created* being, unless bereft of his senses, claim to be the Great Object referred to and treated of in all the historical and prophetical parts of the Word, as well as in the Psalms of David?

The Jewish temple, which was dedicated to the worship of Jehovah the supreme God of heaven and earth, was regarded by the Jews as a thing most holy. They could conceive of nothing greater or more holy, except Him to whose honor and worship it was erected, and whose name was placed therein. He alone was greater than the temple, because from Him it derived all its sanctity and greatness. And Jesus saith in reference to Himself, "But I say unto you, that, in this place is *One greater than the temple*." Matt. 12: 6. Who but God himself could speak in this manner?

The Sabbath day was also held by the Jews as sacred to Jehovah, and was set apart for the solemn worship of Him alone. In Ex. 31: 15, it is said to

be "holy to Jehovah;" and it is often called "the Sabbath of Jehovah," and He Himself is declared to be the Lord of it. (See Ex. 20: 10, 31: 15. Lev. 23: 3. Is. 58: 13.) And Jesus Christ says, "The Son of Man is Lord even of the Sabbath-day." Matt. 12: 8. Who then can He be who speaks thus, but the very Jehovah, who alone is Lord of the Sabbath?

Jesus says, that, in the consummation of the age, "the Son of Man shall send forth *His angels*, and they shall gather out of *His kingdom* all things that offend, and them which do iniquity." Matt 13: 41. What finite being would presume thus to speak of the angels as *his* angels, or of heaven as *his* kingdom? Who but the infinite Jehovah keeps the angelic host as ministers to do His pleasure? "*He*," as He saith by the mouth of His servant David, "hath prepared His throne in the heavens; and His kingdom ruleth over all." Ps. 103: 19. "He maketh His angels spirits, His ministers a flaming fire." 104: 4.

When Peter acknowledged Him to be "the Christ," Jesus saith, "And I say also unto thee, that thou art Peter, and upon this rock (i. e., upon the acknowledgement of His supreme Divinity which Peter had just made) *I will build my church*, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of

heaven, and whatsoever thou shalt bind on earth shall be bound in heaven." Mat. 16: 18, 19. Could finite man speak thus? Who but God Himself can build the church, or who but He could speak of it as *His* church when built? "Do good" saith the Psalmist "in THY good pleasure unto Zion: build Thou the walls of Jerusalem." 51: 18. "Except Jehovah build the house, they labor in vain that build it. Except Jehovah keep the city, the watchman waketh but in vain." 127: 1. "Again, I will build thee, and thou shalt be built, O virgin of Israel." Jer. 31: 4. Who but the infinite and almighty Jehovah hath power to open heaven to man, or to shield him from the gates of hell? And who, therefore, but He alone can give to any one the keys of the kingdom of heaven? How then could Jesus Christ speak thus, unless he were Jehovah?

Jesus saith, "Behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them ye shall scourge in your synagogues and persecute from city to city." Mat. 23: 34. Strange indeed would it sound to hear a finite man speak in this manner! Did ever a rational human being arrogate to himself the power and prerogative of *raising up, commissioning, and sending* into the world, *prophets, wise men, and scribes* at his own pleasure?

Jesus said to His disciples, "Behold *I* give unto you power to tread on serpents and scorpions, and over all the power of the enemy ; and nothing shall by any means hurt you." Luke 10: 19. Who else but the very Divine Himself is able to impart such power ? The Psalmist says "that *power* belongeth unto God," 62: 11 ; that He is "a strong tower from the enemy," 61: 3 ; "He delivereth me from mine enemies, &c." 18 : 48 : and the prophet Isaiah saith, "He—the everlasting God, Jehovah—giveth power to the faint." 40 : 29. ; and Paul says "there is *no* power but of God." Rom. 13: 1.

Jesus saith, "Whosoever drinketh of the water that *I shall give him* shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4 : 4. And again, "If any man thirst *let him come unto me* and drink." 7 : 37. These, certainly, are not the words of a man. Jehovah Himself saith by the mouth of His prophet, "For *I will pour water* upon him that is thirsty, and floods upon the dry ground." Is. 44 : 3. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I Jehovah will hear them, I the God of Israel will not forsake them." 41 : 17. "Jehovah shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones : and thou

shalt be like a watered garden, and like a spring of water whose waters fail not." 58: 11.

Jesus saith, "*Come unto me* all ye that labor and are heavy laden, and *I* will give you rest." Mat. 11: 28. Did ever man speak so? Who else but God can give rest to the weary and heavy laden spirit? "My presence shall go with thee," saith Jehovah, "and *I* will give thee rest." Ex. 33: 14. "Look unto **me** and be ye *saved* all the ends of the earth; for I am God, and there is none else." Is. 45: 22: "a just God and a Savior, there is none besides Me."

Thus we may look unto, and come unto, Jesus and Jehovah at the same time, because they are not two, but one and the same Divine Being. So shall we find heavenly rest.

Jesus tells his disciples, "*I* will not leave you comfortless; *I* will come to you." John 14: 18. Without **me** ye can do nothing." John 15: 5. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." 5: 26. He saith to the Jews "*Ye* will not come to **me** that *ye might have life*." 5: 40. He says, "*All things* that the Father hath are mine." 16: 15. "All mine are thine and thine are mine, and I am glorified in them." 17: 10. "I am THE WAY, and THE TRUTH, and THE LIFE—If ye had known Me, ye should have known my Father also; and

from henceforth ye know Him *and have seen Him.* Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have *I* been so long time with you, and yet hast thou not known *me* Philip? He that hath seen *me* hath seen the FATHER; and how sayest thou then, show us the Father?" 14: 6, 7, 8, 9. "I and the Father are One." 10: 30.

Can all this be the language of a created, finite intelligence? It seems strange that any one can believe so. It seems as if every reasonable person must exclaim with Simon Peter, "Lord, *to whom* shall we go? THOU hast the words of eternal life." John 6: 68. For how can He give *eternal life* to his followers, as He promises, (John 10: 28) unless He have that life to give?—Unless He be LIFE ITSELF?

Besides, the words of Jesus were accompanied by a superhuman power. They were followed by such effects as never follow the words of a man. At the grave of Lazarus, "He cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes." 11: 43, 44. Who but God Almighty alone could speak with such authority and such effect?

They brought unto Him one sick with the palsy; and "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee."

Mark 2: 5. And straightway the palsied man arose and walked. Is this the language, or this the power, of a finite being? If a man *were* to speak thus, should we not feel justified in reasoning as did the scribes on this occasion? “Why doth this man thus speak blasphemies? *Who can forgive sins but God only?*” “I, even I”, saith Jehovah, “*am he that blotteth out thy transgressions* for mine own sake and *will not remember thy sins.*” Is. 43: 25. “Jehovah forgiveth all thine iniquities.” Ps. 103: 3.

When Jesus saw a fig-tree having nothing on it but leaves, “He said unto it, No man eat fruit of thee hereafter forever.—And in the morning as they passed by, they saw the fig-tree dried up from the roots.” Mark 11: 14, 20. Did ever nature shrink, or a green tree wither thus, at the voice of a man?

They brought unto him many that were possessed with devils: and He cast out the devils with His word, and healed all that were sick.” Mat. 8: 16. What is this but a display of omnipotent power? By whose word, save that of God alone, were devils ever cast out, or the sick made suddenly whole?

No—“*Never man spake like this man.*”

And not only did Jesus speak as never man spake, but He also thought as never man thought. He perceived as man does not perceive. He knew

as man does not know. His knowledge was super-human—was such as belongs to God alone. He possessed the attribute of Omniscience. “He knew from the beginning,” it is said, “who they were that *believed not, and who should betray Him.*” John 6: 64. He “knew *all things* that should come upon Him.” John 18: 4. He knew the thoughts of the proud, conceited, self-complacent Pharisees. Mat. 12: 25. Luke 6: 8. 11: 17. He knew the yet unuttered reasonings in the hearts of the Scribes. Mark 2: 8. He knew the wishes of the disciples before they were expressed in audible language. John 16: 19. He saw the piece of money in the mouth of the fish yet swimming in the sea; and He knew how to direct that fish to the hook which He commanded Peter to cast. Mat. 17: 27. “*He knew all [things];* and needed not that any should testify of man; for *He knew what was in man.*” John 2: 24, 25. And Peter saith unto Him “Lord, thou knowest all things; thou knowest that I love thee.” 21: 17.

Such knowledge transcends the power of finite minds. It is beyond the reach and scope of man. It is too wonderful for him. It is high; he cannot attain to it. It is such knowledge as belongs only to Him whose “understanding is infinite.” “*I know the things that come into your mind,* every one of them,” saith Jehovah our God. Ezek. 11: 5.

The works also which Jesus did were such as no man could do. They were the works of God. As He saith, “If I had not done among them *the works which none other man did*, they had not had sin.” John 15 : 23. Great multitudes came to Him bearing those that were lame, blind, dumb, and maimed, and many others, and cast them down at Jesus’ feet, and He healed them: insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see.” Mat. 15 : 30, 31. He touched the eyes of the blind men, who sat begging for mercy by the way-side, “*and immediately their eyes received sight.*” Mat. 20 : 34. Many who were sick with divers diseases were brought unto Him; “and He laid His hands on every one of them and healed them.” Luke 4 : 40. He put forth His hand and touched the believing and beseeching leper, saying, “Be thou clean. And immediately his leprosy was cleansed.” Mat. 8 : 3. He went into the ruler of the synagogue’s house, whose daughter lie dead; “and He took her by the hand and called, saying, maid, arise; and her spirit came again, and straight-way she arose.” Luke 8 : 54, 55. In the city of Nain “He came and touched the bier” that bore the lifeless body of the widow’s son, and commanded the young man to arise; “and he that was dead sat up and began to speak.” 7 : 14, 15. With five

loaves and two fishes, He fed the hungering thousands in the desert ; " and they did all eat and were filled ; and they took up of the fragments that remained twelve baskets full." Mat. 14 : 20. Many demoniacs were brought unto Him to be healed, and at His rebuke the devils trembled and fled. Mat. 8 : 16. Mark 1 : 23, 34, 39. Luke 4: 40. As it is written ; " He cast out the spirits with His word." He entered into a ship with His disciples ; " and there arose a great tempest in the sea, insomuch that the ship was covered with the waves.—Then He arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, what manner of man is this, that even the winds and the sea, obey him ?" Mat. 8 : 24, 26, 27.

Are these the works of a finite man ? Who but the Almighty Author of nature Himself can thus control the elements ?—can hush the winds to peaceful slumber, and still the raging tempest ? " O Jehovah, God of hosts," saith the Psalmist, " who is a strong Jah like unto thee ? or to thy faithfulness round about thee ? Thou rulest the raging of the sea ; when the waves thereof arise, thou stillest them." 89 : 8, 9. Who but the Supreme and only God hath power to cast out devils with His word ? " O God," saith the Psalmist, " Give us help from trouble ; for vain is the help of man. Through God we shall do valiantly, for He it is that shall tread

down our enemies." 60 : 11, 12. And the seventy said to Jesus, "Lord even the devils are subject unto us *through thy name.*" Luke 10 : 17. Who, but He who is LIFE ITSELF, who made man in the beginning "and breathed into his nostrils the breath of life," could, by His word, rekindle the vital spark in the bosom of Lazarus or the widow's son? Or who besides Him could suddenly unstop the deaf ear, unseal the blind eye, set at liberty the chained tongue and imprisoned speech, and heal divers diseases? "JEHOVAH looseth the prisoners. JEHOVAH openeth the eyes of the blind." Ps. 146: 8. "HE giveth food to the hungry." v. 7. "HE forgiveth all thine iniquities; HE healeth all thy diseases." 103 : 3.*

* It may perhaps appear to some that the works of Jesus above mentioned no more prove His essential Divinity, than the miracles recorded in the Old Testament which were performed by Moses, Aaron, Joshua, and others, prove that these men were really divine. But those who should argue thus cannot have considered the wide difference that exists between the two cases. Moses cannot be said to have possessed the power of performing miracles. He knew that he did not. He was merely an instrument in the hand of the Lord;—a servant to execute the divine commands. He spake to Pharaoh the words which Jehovah commanded him to speak, and did in his presence the things which Jehovah commanded him to do. As the Lord said unto him, "Thou shalt speak all that I command thee." Ex. 7: 2. "Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me." 8: 1. The remarkable things which happened when Moses, at the command of the Lord, smote the waters of the river, and stretched forth his rod to heaven, and his hand over the sea, were not regarded by himself or the people

Turn now to the Apocalypse ; and there we shall find, if possible, still stronger evidence of the supreme and exclusive Divinity of the Lord Jesus Christ. There He is called the Alpha and Omega, the Beginning and the Ending, the First and the Last, the Almighty, King of kings, and Lord of lords, He that liveth and was dead, and is alive forevermore, and hath the keys of hell and death. And not only so, but He is there represented as omniscient, as the Fountain and Giver of heavenly life and happiness, as sending His angels to instruct the churches, and as receiving the worship of the hosts of heaven. To each of the seven churches that are in Asia, His language is, "*I know thy works.*" ch. 2. Surely none but the Omniscient Mind could say this. And should there be any doubt as to the Being or Person

as *his* deeds. They were simply effects which followed his acts of obedience to the divine commands, and with which he had not, and did not profess to have, any thing to do. They were, therefore, never spoken or thought of as the deeds of Moses, but of God alone ; and they were wrought for the deliverance of the children of Israel, and for preserving among them the knowledge and worship of the true God. Could Moses have said, as Jesus did, "The Father that dwelleth *in me*, He doeth the works ?" or "He that hath seen Me, *hath seen the Father* ?"

It must be plain to all who carefully examine the narrative of the deeds of Moses and of Jesus, that the former were those of a servant, while the latter were those of the Master Himself. Similar remarks also will apply to all other human agents mentioned in the Word, through whose instrumentality divine miracles were performed.

here speaking, a glance at the close of the preceding chapter will remove it. For there we find that it is One whom the Revelator saw "in the midst of the golden candlesticks, *like unto the Son of Man*, "whose countenance was as the sun shineth in his strength*", and who said, "I am He that liveth *and was dead*." This is the Lord Jesus Christ, who was denied, rejected and crucified by the Jews, and who rose again from the dead and ascended into heaven. And he also says, "To him that overcometh *will I give* to eat of the tree of life which is in the midst of the paradise of God." 2 : 7. "Be thou faithful unto death, and *I will give* thee a crown of life." v. 10. "To him that overcometh *will I give* to eat of the hidden manna." v. 17. "I am Alpha and Omega, the Beginning and the End: *I will give* unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and *I will be his God, and he shall be my son.*" 21 : 6, 7. Who can give *such* gifts but He who is Himself the Source of life and Fountain of all goodness? Yet such are the gifts which Jesus elsewhere promises. For He says, John 7 : 37, "If any man thirst, let him *come unto Me and drink.*" "I am the bread of life; he that cometh to *Me* shall never hunger, and he that

* Compare this with the account of the transfiguration, in Mat. 17th ch.

believeth on *Me* shall never thirst." 6 : 35. "I am the good Shepherd ; the Good Shepherd giveth *His Life* for the sheep." John 10 : 11. It is Jesus then who says of him that overcometh "*I will be his God, and he shall be my son.*"

Again : Jesus, or the Son of Man, says, "And all the churches shall know that *I am He who searcheth the reins and hearts* ; and I will give unto every one of you according to your works." 2 : 23. Who but the omniscient God can search the reins and hearts of men, and give to each according to his works ? It is written in Jer. 17 : 10, "I JEHOVAH search the heart, *I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*"

Again it is written 22 : 6, "And the Lord God of the holy prophets sent *His angel* to shew unto His servants the things which must shortly be done." And in ver. 16 of the same chapter we read, "I, Jesus have sent *mine angel* to testify unto you these things in the churches." What stronger proof than this can we require that Jesus and the Lord God of the holy prophets are identically the same ? For it is plainly declared that the latter sent *His angel* to shew unto His servants the very things which Jesus sent *His angels* to testify in the churches.

Furthermore, we find the fullest evidence in this book, that the Lord Jesus Christ is worshipped by the

angels of heaven as the supreme and only God .He whom the angels adore is addressed in the 4th chapter in these words, “Holy, holy, holy, Lord God Almighty, which was, and is, and *is to come.*” And immediately after it is said, “The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor and power: for Thou hast created all things, and for thy pleasure they are and were created.” And in the 5th chapter it is said that “the four and twenty elders fell down before the LAMB :—and they sung a new song, saying, Thou art worthy to take the Book, and to loose the seals therefore.” And we read in a previous verse of the same chapter that “no man (i. e., no created, finite intelligence) was found worthy to open and to read the Book, neither to look thereon :” But that “the Lion of the tribe of Judah, the Root of David hath prevailed to open the Book, and to loose the seven seals thereof.” There is left us, therefore, no room for doubt as to *who* is meant by the Lamb before whom the four and twenty elders fell down. Now after this, myriads of myriads, and thousands of thousands of angels were heard, “Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches,

and wisdom, and strength, and honor, and glory and blessing." 5 : 12.

Here we observe that the Lamb is declared to be worthy the very same adoration, which, as we are told in a previous chapter, the angels render to Him *who created all things* and *who liveth forever and ever*. And it is the same also that they offer unto God, as appears from the 7th chapter, where we read, "And all the angels stood round about the throne—and fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto our God forever and ever. Amen." ver. 12.

By God and the Lamb, therefore, so often mentioned in the Revelation, it is plain that *two Persons* are not meant, but one and the same Divine Being. When the two names occur together, however, which is frequently the case, by *God* is to be understood the Lord's essential Divinity, and by the *Lamb*, His Divine Humanity ; and these are united in *one* Divine Person, like the soul and body of man. Hence where God and the Lamb are mentioned together, and a pronoun referring to them is afterwards used, it is never *they* or *them*, but always *He* and *Him* ; as in ch. 22 : 3, "And there shall be no more curse ; but the throne of God and the Lamb

shall be in it, and *His* servants shall serve *Him.*"*

Thus the doctrine of the supreme, sole, and exclusive Divinity of the Lord Jesus Christ, which is the fundamental doctrine—the very CORNER-STONE in the New Jerusalem, is clearly the doctrine of the

* We are aware that there are many passages in the New Testament which appear to conflict, and which, in their literal sense, do conflict, with the doctrine which we have been aiming to establish. Such are those in which Jesus Christ prays to the Father, and speaks of Himself as separate from, and inferior to, the Father, as doing nothing of Himself, as depending on the Father, &c. It is on account of the frequent occurrence of such texts, that Unitarians have come to deny the divinity of the Savior, and to look upon Him as a created and finite being—a being superior to all other men, yet nothing *more than man*. The writer having once been a Unitarian himself, is able to appreciate the full force of the difficulty which this class of persons have here to encounter; and he knows not how it is to be completely overcome, except in the way in which it was removed from his own mind, i. e., by a careful study of the writings of Swedenborg. The only satisfactory and rational solution of the difficulty is to be found in our author's doctrine respecting the internal and external man, and the internal and external senses of the Sacred Scripture. To give the reader a brief hint to its explanation—

According to Swedenborg every man has an external and an internal to his mind. The external, together with the body, is from the mother; but the internal is from the father. The Lord also, while on earth, had such an external and internal. As to His external, therefore, which was derived from the mother, He was altogether like any other man; but as to His internal He was Jehovah God—*infinite, divine and perfect*. As to His internal, therefore, He was God the Father; and as to His external He was man, the Son. And the internal was continually flowing into the external, reducing it into a conformity with itself, and making it also Divine. All the wisdom, love, and power, which the external

Bible. We see not how any doctrine can be more explicitly taught than this. Upon the perception and acknowledgment of this central truth must the stability and permanence, nay, the very existence, of a true Church depend. Upon this only sure

possessed, was derived from the internal, as all our bodily power is from the spirit within. Now while the process of glorification was going on, and was yet incomplete, there was more or less of disagreement or separation between the external and internal—or between the Human and the Divine. Hence, when the Lord was in the state of His external, and spoke and thought from that state, He spoke of the Father as another and separate Being from Himself, and prayed to Him as a man prays to God. But when He was in the state of His internal, and spoke and thought from that state, He spoke of Himself as one with God, and said "I and the Father are one;" "He that hath seen me hath seen the Father."

Is it said that this is supposing Him to have had a two-fold nature, the one divine and the other human? Well, admit it; and what then? Do we not find an image of just such a two-fold nature in every regenerating man? Do not Unitarians themselves often speak of man's *higher* and *lower* nature?

Every one in whom the work of regeneration has commenced, but is not yet consummated, knows full well that there is more or less of separation between his internal and external, or his spiritual and natural man. It seems at times as if he had two wills, and thus two minds, one of which, however, appears to be more peculiarly *his own* than the other; the other indeed seems to be his own, and yet above himself. Now when the man is in the state of his external mind, willing and acting from that, he seems to be far removed from his internal, and almost as separate and distinct from it as if he were another person. But when he is in the state of his internal, it then seems as if the internal and external were perfectly united, the latter having no thoughts, desires, or purposes, but what are in agreement with those of the former. They are one.

This difference and separation between the internal and ex-

foundation did the First Christian Church stand in the days of its integrity, as appears manifest from the writings of the apostles and early christians. Thus Paul says, that "in Him (i. e. in Jesus Christ) dwelleth all the fulness of the Divinity bod-

ternal, or between the natural and spiritual man, before and during regeneration, and the conflict that exists between them, is what the apostle refers to, where he says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Gal. 5: 17. And again: "For I delight in the law of God *after the inward man*, but I see another law in my members warring against the law of my mind." Rom. 7: 32.

It is owing to the existence of this internal and external mind with man, which however, do not make him *two persons*, and which are brought completely *at one* by regeneration, that an individual often asks himself, in a case of doubt or perplexity, 'What shall I do?' And sometimes he employs the second person, and says, 'What will *you* do now?' What is this but himself speaking to himself, *as if* he were two persons? In reality it is his external thought or mind looking within and asking counsel of his internal.

Now any one who will attentively consider all this, will find in it a clew to the only rational solution of the difficulty presented in the literal sense of the Evangelists to which we have alluded. He will be able to understand how a Lord when on earth could speak of the Father and pray to Him as He did, while *as to person* He was all the time one with Him, as the internal and external of man's mind is, after all, but one mind or person. And he will also understand in some measure the nature of the atonement, or *at-one-ment*, (as this word was originally syllabled and pronounced;) and will see that we can "receive the at-one-ment" only by following the Lord in the regeneration, or by having our external and natural brought into agreement with our internal and spiritual man, as His assumed Human was brought at-one with the Divine.

ily." Col. 2: 9; that "He is over all, God blessed forever." Rom. 9: 5; that, "by Him were all things created, that are in heaven, and that are in earth, visible and invisible ;—all things were created by Him and for Him; and He is before all things, and by Him all things consist ; and He is the *Head* of the body, the church." Col. 1: 16, 17, 18. He tells the Ephesian Church that they are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief CORNER-STONE." Eph. 2: 20. And Peter calls Him "our God and Savior Jesus Christ." 1 Pet. 1: 1. And he closes his second epistle with these words : "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever." And John says, He is "the true God, and eternal life." 1 John 5: 20. And again : "He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 Ep. ver. 9. And in the Apocryphal New Testament, (a work which may be regarded as valuable on account of its reflecting to us the opinions of some of the early christians) Nicodemus says, "And I know now that He is Almighty God--and mighty in His human nature, who is the Savior of mankind." 15: 19. Again he says : "And so it appears, that Jesus, whom we crucified, is Jesus Christ the Son of God, and *the true and Almighty God.*" 22: 20. And

Clement says : " Brethren, we ought so to think of Jesus Christ *as of God*; as of the judge of the living and the dead." 2 Cor. 1 : 1. And Ignatius repeatedly speaks of "our God Jesus Christ," and says that "*God Himself* appeared *in the form of a man*, for the renewal of eternal life." Eph. 4 : 13.

Jesus Christ, then, is plainly the God of Revelation,—the only God revealed unto men. He is the manifested Jehovah—IMMANUEL—GOD WITH US. He is God come down to us in our low estate, in order that He might raise us up towards heaven and Himself;—in order that He might, in His own assumed Human, clearly reveal to us how the principles of infinite truth and love operate in the redemption and salvation of men, and that He might give to these principles their fullest power and effect. This is the greatest, most important, and most comprehensive of all truths, and one which it seems to us, is explicitly taught in the Oracles of God. For the Scriptures, as we have seen, declare Jesus Christ to be IMMANUEL, SAVIOR, REDEEMER, KING, I AM, a Rock, the SHEPHERD of Israel, the BRIDEGROOM and HUSBAND of the Church, the ALPHA and OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST, the LIGHT of the world, the LIVING BREAD from heaven, the WAY, the TRUTH, the LIFE, GOD, the ETERNAL FATHER. They represent Him as having the keys of the kingdom.

of heaven ; as building *His* church and sending *His* angels to gather *His* elect from the four quarters of the earth ; as inviting all who thirst to come to *Him* and drink ; as furnishing the hungry soul with heavenly bread ; as giving eternal life to those that follow Him ; as promising rest to all weary and heavy laden spirits who will come and learn of Him ; as sending prophets, wise men, and scribes to teach and bless mankind ; as forgiving the sins of the penitent and believing ; as searching the hearts and trying the reins, and rewarding every man according to his works. They represent Him as knowing all things ; as perceiving the thoughts, and intents of men's hearts ; as being present in the midst of His true disciples wherever they may be ; as possessing all power in heaven and on earth ; as calming the winds and stilling the tempest ; as feeding with a few loaves and fishes the thousands in the desert ; as healing the sick, and opening the eyes of the blind with His touch ; as raising the dead and casting out devils with His word ; and, finally, as receiving the worship of myriads of myriads, and thousands of thousands of angels.

Such are the things which we find predicated of the Lord Jesus Christ in the Holy Scripture,—things which, all must admit, cannot with propriety be predicated of any one but the Infinite Jehovah. Jesus, therefore, must be, and is, the very Jehovah

--Creator, Redeemer, Regenerator, and Savior. Then also He must be, and is, the supreme and only God, and the only proper Object of religious worship. Then the Divine Trinity—not a trinity of *persons* but of essential divine principles or attributes, as taught in the New Church—must all reside in Him; for “in Him dwelleth *all the fullness of the Divinity.*” Col. 2: 9. “Lo, this is our God; we have waited for Him, and He will save us. This is Jehovah; we have waited for Him; we will be glad and rejoice in His salvation.” Is. 25: 9. Of Him should we think, on Him should we depend, to Him and to Him *alone* should we pray. What is there that is beautiful or lovely in human character; that we cannot see in Him? What is there worthy the highest homage and adoration of men, that He does not possess? What is there that we ought to love, reverence, and seek after—what that can make us truly human, and happy to all eternity, which He has not promised to give to every believing and faithful soul? What is there that we need to have done, that He cannot do for us? And what can we do without Him? “He is the Way, the Truth and the Life,” and therefore He is able to impart eternal life to all who go directly to Him. Surely men need not fear to worship that Being whom the hosts of heaven adore. This, therefore, is the fundamental doctrine of

the New Church—that the Lord Jesus Christ is God alone—the Infinite and Perfect Man—and that His Humanity is divine. This is the precious stone, the chief CORNER-STONE, the sure foundation, in the New Jerusalem. As the apostle hath well said, “For other foundation can no man lay than that is laid, which is Jesus Christ.” This is THE Rock on which the true Church must be built; for if built on any other, it most assuredly must fall. All who perceive and acknowledge this central truth, find in it a satisfaction and support which they can find nowhere else. The understanding finds it a rock of rest, and the heart a centre and home for its affections. It is the great sun at the centre of the christian system, shedding its cheering light and renovating warmth on all around. All other genuine truths of religion must proceed from, depend upon, and cohere with this.

It is needless to say, therefore, what must be the character of any and of every system of theology, wherein this fundamental truth is not recognized. What else could possibly result from its denial and rejection, but the very things foretold in these words of the Lord understood in their spiritual sense? “The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” (Mat. 24 : 29). Inasmuch as all other gen-

ine religious truths flow from and cohere with this, it is easy to perceive, that, upon its reception and acknowledgment, the prevailing doctrines respecting the Atonement, Redemption, Regeneration, the Sacred Scripture, &c., will have to undergo important modifications; for the common views upon these subjects are not in harmony but in conflict with the doctrine of the supreme and exclusive divinity of Jesus Christ.

The Lord has come down to men in their miserable and fallen state; but it is necessary that they should acknowledge that He is the Lord, in order that He may do for them the work that He came to do—may lift them out of that state. We need not expect, for it cannot be, that the church will be brought into a more peaceful, pure, luminous, or elevated state, until it have a truer and more elevated view of the Lord, the Savior. If men would be lifted up by Him, they must first lift Him up in their minds. Those who have thought of Him as only the second person in the Trinity, must come to regard Him as the supreme and only God, and must worship Him alone. Those who have looked upon Him only as a recipient of life, must come to look upon Him as the Great Author and Giver of life—as Life itself. Those who have been accustomed to regard Him as a finite creature—a mere man, must come to think of Him as the Infinite

Creator—the God-Man. When men thus elevate Him in their thoughts, then He can do for them what he otherwise cannot—He can draw them spiritually near to Himself. Hence He says, “And I, if I be lifted up from the earth, will draw all unto Me.” John 12: 32.

“Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes. Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.” Mat. 21: 42, 43, 44.

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